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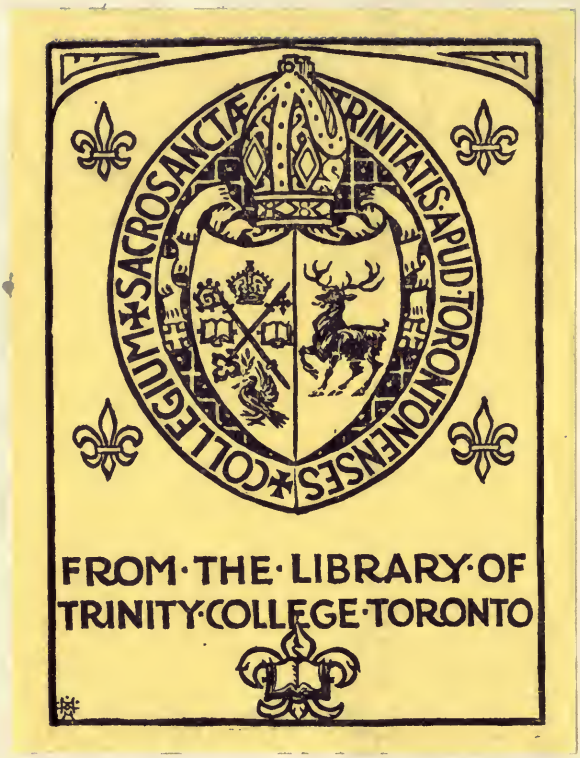
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TWO

FORMS OF PRAYER

OF THE TIME

OF

QUEEN ELIZABETH.

NOW FIRST REPRINTED.

Cambridge:
AT THE UNIVERSITY PRESS.

London: CAMBRIDGE WAREHOUSE, 17, PATERNOSTER ROW.
Cambridge: DEIGHTON, BELL, AND CO.
1876.

Price Sixpence.

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PREFACE.

THE "Liturgical Services" published for the Parker Society, contain all the Occasional forms of Prayer, issued by authority during the reign of Queen Elizabeth, which were procurable by the Editor of that work. He states in his Preface (page xxxiv.) that a list of all such forms was made towards the end of the 17th century, and referred to a "Printed Volume" in 4°. as containing two forms, which the Editor was unable to find. He adds—"Could the said 'Printed Book' be recovered we should obtain copies of two forms, which seem to be completely lost; though searched for diligently it is still missing."

From "Collections and Notes" 1867—1876, by W. Carew Hazlitt (p. 340), we learn that—"A very remarkable volume, in the original vellum cover, and containing 25 Forms of Prayer of the reign of Elizabeth, each with the autograph of Humphrey Dyson, has lately fallen into the hands of my friend Mr H. Pyne. It is mentioned specially in the Preface to the Parker Society's volume of Occasional Forms of Prayer, but it had been lost sight of for 200 years." By the kindness of the present possessor of this valuable volume, containing in all 25 distinct publications, I am enabled to reprint in the following pages the two Forms of Prayer supposed to have been lost.

A. CHAPLIN.

STEPNEY GRAMMAR SCHOOL.

A2264

A PRAYER FOR THE PROSPEROVS PROCEEDINGS AND GOOD

successe of the Earle of Essex and his companies, in their present expedition in Irelande against Tyrone and his adherents, Rebels there.

Fit to be used of all loyall subiects, as well in that countrie, as in England.

By Iohn Norden.

Imprinted at London by Edward Allde. 1599.

A MOTIVE TO THE PRAYER.

God the high guide of all godly attempts, and the beholder of all the devices of man, requireth of all men obedience to his will, and prayer for his aid, without which man's endeavours are but as seed sown on the sand, and as a foundation laid upon the waters. And therefore such as undertake so high and weighty a business as the business of war, must found it on the fear of God, and wade in it under his power in prayer for his presence and aid. For so did Hezekiah against the king of Ashur, 2 Kings xix., and prevailed, and Jehoshaphat being endangered with enemies, 2 Chron. xviii. 31, prayed and was preserved. God no doubt is so well pleased with this exercise of prayer, zealously, and faithfully performed, as he is won, so to regard the causes of his children, that although they have deserved the foil by their sins, he will yet give them the victory in his mercies. The Israelites prevailed while Moses prayed, and fell before the enemy when he was mute. In many places it appeareth how needful a thing prayer is, not only of them that are in the danger of the battle, but of such also as are secure at home in their houses, who, if they neglect the cause of God and their country, God will hold them not only unprofitable drones, but reprobates; and will give them the dregs of their neighbour's dangers to drink, and will not afford them the least shelter of his defending power in their deepest perils. For if he, in general terms, command us to pray at all times one for another, as James v. 16, much more in the time of danger and war, especially for the cause of God's anointed and state of our country, 1 Tim. ii. 1, 2. Let no man therefore think that it concerneth not him to pray for the good of such as the Prince hath

appointed, for the restoration of the peace of God's Church, and quiet of our Realm, by the suppressing of the violence, and quenching of the fury of that bloody Tyrone, and his rebellious adherents in Ireland; for God is a jealous God, and holdeth no man guiltless that maketh no conscience of his brother's dangers. And such is the regard which he hath of his own glory and his providence for the preservation of his children, that he will not admit any attempt, be it in our own eyes never so lawful, to be taken in hand without him, without whom all things and means are vain. Our own power, and providence, and counsel, and multitudes of men, and munition, and money, and what else soever we use for defending ourselves, or offending the enemy are all as clouds in the air of our own vain conceits that will vanish with the wind of his displeasure, without any dew of good success to comfort our country. To pray for them that fight for us, is the least duty and an easy service; yet it prevaileth much if it be fervent. And if we seem cold in that, wherein can we be zealous for our country? If careless of it, how can we say we love our own lives, liberty, lands, wives or children? When all these are subject also to sudden subversion without God that preserveth them unto us, and us in himself. Therefore as God hath his eye of mercy fixed on his distressed people, to deliver them, and his eye of judgment upon the rebellious to confound them; so let every man make this general cause his own private case. And for the preventing of future peril, bear a part with them that in our behalfs are employed in this service abroad; let us pray for them at home, while they encounter the enemy abroad; let us, I say, pray for them, that God will prosper them, and that we may prosper by their blessed success.

Psalm 7, 16.

His mischief shall return upon his own head, and his cruelty shall fall upon his own pate.

THE PRAYER.

Oh Father, full of power, King of all majesty and glory, the absolute worker of all things even as thou wilt; be pleased in mercy to be present with thy servants, whom thou hast appointed to go forth against the enemies of the peace of thy children in the realm of Ireland. And as thou art a continual, most diligent, beholder of all the actions of men good and evil, showing thyself a patient God, even towards thine enemies, suffering them to fill up a great measure of outrage, violence, and blood, before thou take up the sword of revenge against them; and yet at the length, when in their own conceits they seem most strong, and not to be vanquished, even then thou liftest up thy devouring sword, and consumest them. So, dear Father, be thou pleased to be a guide, a guard and a buckler unto thy servant, whom thou hast chosen to go against that bloody enemy Tyrone, who thirsting for and shedding the blood of many of thy people, endeavoureth all rebellious mischiefs, to cast off the yoke of obedience both to thy word and to thine anointed, to the great peril of thy Church, which by his outrageous wickedness, standeth in danger of greater troubles, which violence of his, good Father, and the dangers by him and his adherents complotted, cannot be stopped or prevented by man without thee. See therefore and behold their malice, and let thy power weaken their power, who else will boast themselves against thee, and say their own power hath gotten themselves the victory, and that by their own policies, they are become lords of thine heritage. Oh take part therefore with thy servants, and suppress these rebels; then shall thy praise be increased, thy mercy and power shall be seen, and thy name shall be for ever glorified. And though, dear Father, our sins do make us unworthy of this great benefit, yet for thine

own name's sake deal mercifully, in giving good success unto their proceedings, that in thy name have undertaken this work of reducing that realm to Christian obedience. And the more the enemy seemeth to swell either in fury or pride; weaken him so much the more, O Lord, and give him sorrow for his vain hope. Let nothing that he taketh in hand against thy people prevail, but let it appear by his fall, how thou laughest his vain attempts to scorn; and let him know, good Father, that he striveth against thee and against thine anointed in vain. Manifest thine anger against his devices, by frustrating his desires. Break his enterprises and bring his inventions as coals enkindled upon his own pate. Let him either truly convert or be suddenly confounded. And, dear Father, be unto that thy servant the Earl of Essex and his associates, as thou wast unto Moses, Joshua, Gideon, David, and the rest that have fought under thy protection. Be unto him and his companies a Father to comfort them, a Captain to conduct them, and their God to preserve them. Let their armies march under the shelter of thy wings, make strong their arms to the battle, and teach their fingers to fight. Frame their hearts to fear thee, and not to faint at their enemies' power, give them thy light to follow thee, and let them ever be preserved by thee, let nothing necessary be wanting unto them, but bless them in all things. Give them wisdom from above, wherein they may use and dispose thy means in their service rightly, and in an absolute godly desire, to bring their cause to a prosperous end. Moreover, most merciful Father, bless the shipping which are employed in this action, and all other tending to the good of thy Church, make their governors prudent and valiant, the winds prosperous, and the success to thy glory; that we thy children, tasting the sweet benefit of peace, both there and here at home, may give glory unto thy name, and in more godly zeal, study to serve thee in our callings, and endeavour more effectually to plant thy sacred word in those parts, to the increase of thy Church, and comfort of all the members of the same. Amen.

O Lord, increase our faith.

A necessarie and godly

prayer appoynted
by the right reuerend Father in God
John, Bishop of London to be v-
sed throughout all his Dioces vp-
on Sondayes and Frydayes,
for the turning away of
Gods Wrath.

As well conserning this vntemperate wether and raine,
lately fallen vppon the earth, as also all other
plagues and punishments, which for our
manyfolde sinnes wee moste justly de-
serue: moste needfull to be vsed
of euerie Housholder and
his famely: throw-
out the Realme
of England
1585

O Almighty God and most merciful Father, we humbly prostrate ourselves before thy mercy seat, with unfeigned acknowledgement of our manifold sins, wherewith we, our fathers, and our children have justly provoked thy Majesty to wrath, and polluted this good Land which thou hast of thy great goodness given us to enjoy. We willingly confess, most righteous Lord, that our destruction proceedeth from ourselves; and that thou hast showed all manner of mercy, patience and longsufferance to invite us to repentance. Thou hast not dealt so with any of the Nations round about us; no, not with thy people Israel; for thy compassions have not failed us, but are renewed every day. Thou beheldest our miserable captivity both of body and soul under Antichrist, and didst consider our calamity in the late days of persecution, when the bodies of the Saints were burned in our streets, and diddest in a moment turn our mourning into mirth, our heaviness into gladness; causest the cruelty of the enemy to cease, their tyranny to pass away as a cloud; since which time thou hast given us joyfulness of heart, and plenty of peace, and all things as in the days of Solomon thy servant. Thou, O Lord, diddest also purge thy Sanctuary, and Church from all the abominations and idolatry of Antichrist, and hast placed thy Tabernacle, and thy glorious seat and rest among us, and hast made us an holy people unto thyself. All thy blessings, O Lord, have overtaken us, because thou lovedst us: Thou didst exalt thy Servant Elizabeth, and deliveredst her from the mouth of the lion, to rule over us with justice and equity, whose reign hath been peaceable, glorious and prosperous, that she might build a Sanctuary unto thy

name: Thou hast moreover raised us out of our loins our own sons to be witnesses unto us of thy mercy and favour, and they have brought peace to our houses, and the glad tidings of salvation to our doors. Finally, O most merciful Father, thou hast made us plenteous in the fruit of the earth: we have sown our fields and reaped our corn in abundance: Thou hast blessed us in the fruit of our body, in the fruit of our cattle, and the increase of all things; there hath no famine come near us; there hath been no complaining in our streets; no noise or terror of war, but deep peace within the walls of England, and plenteousness within her palaces; neither yet doth he cease to do us good, but his mercies are increased day by day.

These benefits and many other, like as we do acknowledge to have received at thy merciful hands only, so do we with grief and unfeigned sorrow confess that we have sundry ways abused thy Fatherly goodness, in multiplying our offences, and filling and defiling this good land with all abominations. All have sinned from the least to the highest, there is no part whole or free from grievous enormities. We have not obeyed thy Servants and Ministers which have spoken to us in thy name, to our Princes, and to all the people of the Land, but have despised and defiled thy ministry, and poured the dung of contempt and reproach upon their faces; wickedness hath proceeded from the mighty, and all flesh have corrupted their way, and the Earth, as in the days of Noe and Lot, replenished and oppressed with the burden of our iniquities, crieth strongly and groaneth for vengeance. There is no faith, no truth, no knowledge of God in the land, but lying, swearing and forswearing, whoredom, adultery, treasons and conspiracies, and blood toucheth blood. We have flattered thee, O Lord, with our tongues, and dissembled in our double hearts like the Israelites, whom thou hast fearfully punished in the sight of all the world, and saluted thee long with Judas kiss; to wit, with a vizard and show of religion, with the gloze of outward profession, drawing near thee with our lips, but our hearts far from thee, and our works against thee, having a show of godliness, but denying the force thereof, and crucifying again thy dear Son, and treading the blood of his Testament under our feet, and tear-

ing in pieces his unseamed Coat by dissension and division among ourselves to our utter confusion.

The nations which call not upon thy name are more righteous than we, and we have justified the Jews, Turks, and all other Paynims. Our idolatrous and ignorant fathers shall rise in judgment and condemn us who followed that they knew, but we know thy will, O Lord, and follow it not. Therefore, O righteous God, we justly fear thy fearful hand, those stripes which we deserve, and thy heavy judgments which thou hast executed for sin upon all the sinful kingdoms of the earth.

The cry of our sins, so many and so monstrous, is doubtless come up before thee, as by many evident signs thou declarest, and our own consciences accuse us and convict us to be worthy, that all thy curses and scourges should light upon us. The fearful translations and sundry mutations of the kingdoms of the earth, thy judgments burning among our neighbours round about, which might teach us righteousness and thy fear: the swift running and preaching of thy word, and so rare faith and repentance in the world, the corruptions incurable in all orders and degrees, the intolerable security, the monstrous pride, and the insatiable covetousness of this age, the rage and power of Antichrist, the wrath of the Devil now fiercer toward the end of the world, the swarm of heresies, fearful signs both in heaven and earth, as before the ruin and desolation of Jerusalem, do menace certain and undoubted destruction unto us if thou, O Lord, deal not mercifully with us, and upon our prayer and true repentance receive us to favour again. O righteous Lord, many are the plagues which thou hast in store for the wicked and for us wilful sinners, they are of long continuance and sore.

For by thy word, O Lord, the pestilence spreadeth in the darkness, and the deadly plague that maketh such slaughter in the noon-day, and the fearful diseases of Egypt, and every sickness cleaveth unto us till thou have made us of a populous nation few in number. At thy beck and call are the mighty tyrants of the earth, and thou canst send from far heathen and strange nations to possess our goodly houses, our wheat, our honey, our wine, our oil, the increase of our flocks, and our holy temples and strong cities, as thou hast

done to Jerusalem, the cities of Greece, Rome, and other places of the world. Sometimes also thou canst arm thy senseless creatures against us, turning the waters into blood and killing the fishes in the very waters. At the voice of thy commandment swarms of flies and lice come forth in our coasts; thou canst rain stones from heaven, and with horrible flames burn up the fruit of the earth; thou canst open the windows of heaven, and destroy every living thing; thou canst stir up the grass-hoppers and caterpillars to devour the green herb, and consume whatsoever groweth. With these and such like darts thou beatest down our pride, our vines, our fig trees, and breakest the strength of bread, and causest us to feed upon the flesh of our sons and daughters, of rats and mice, and such loathsome and unnatural food. Thou, O Lord, openest thy good treasure, even the heaven, to give rain in due season and sealest up the same when it pleaseth thee by thy terrible and glorious power, and these drops which thou hast appointed of thy mercy to refresh and renew the face of the earth, thou makest to choke and drown the creatures of the earth, as thou doest now most fearfully and justly threaten us with unseasonable weather, with immoderate and excessive rain, by this thy loving rod threatening greater vengeance to come, and by these black and heavy clouds signifying the dark day of God's wrathful visitation, which doubtless is not far off, except thou Lord stay thy holy hand, and yet, lo! for our repentance have mercy therefore upon us, O Lord, have mercy upon us, and turn away this plague of rain and all other plagues from us, and let us not be confounded in the sight of our and thine enemies, lest they blaspheme thy blessed name which is called upon us, thy truth which is professed among us. Pour out thine indignation upon the heathen which know thee not, and upon that cursed see and generation of Antichrist; who like to Antiochus seeketh by all means to extinguish the true service and Gospel of thy Son Jesus Christ. Let them know, O Lord, against whom they rail, blaspheme, conspire, and whom they curse with their tyrannous interdictions and bulls, that they may understand that thou art a mighty Warrior for thy Church and that thy right hand will defend it. Remember, O Lord, how many adversaries

thy truth hath, how the Turk in the East, Antichrist in the West do persecute the same daily and openly, and false brethren within covertly, and that there are but few islands and cities, and those scattered here and there that confess thy name, and there enemies compass and hem them in round about. And be merciful unto us, O Lord, and leave a seed and a remnant still among the people of the World to praise and magnify thy name. Thou hast no pleasure in the destruction of sinners, neither dost thou willingly punish and afflict the children of men. The dead that are in their graves give unto thee neither praise nor righteousness, but the souls that are vexed for the greatness of their sins, the eyes that fail, and the knees that faint, and the hearts that mourn, and the wet faces of penitent sinners yield praise to thee and cause thee indeed to be called merciful to many generations.

Forget not, O Lord, how this land hath been a sanctuary to an infinite number of afflicted servants to flee unto in their extremities. Call to remembrance the ashes and blood of thy holy Martyrs, which have suffered for the testimony of Jesu, and for the word of thy Son Christ, and write it up in thy book for ever and ever, that England was the mother and nurse of so many thy blessed servants. Hearken moreover to the continual prayers of thy faithful servants which stand in the gap to entreat day and night before thy throne for the peace of this land, whose heads are full of water and whose eyes are fountains of tears to bewail and lament for the sins of the land. Attend to their petitions as thou diddest to the prayer of Moses when thou wouldest have destroyed the name of Israel from under heaven; and as thou diddest in great mercy hear the cry of the Ninevites, and let not the righteous perish with the wicked. We do not require mercy, O Lord our God, for the righteousness of our fathers, our princes and ministers, but for thy name's and thy truth's sake; according to thy mercy therefore let thine anger cease and be turned away from us; shut, we beseech thee, the floodgates of heaven, that it rain no more to hurt the fruit and increase of the earth; give us such seasonable weather, that we may reap the fruits of the earth in due season; and avert from us all other thy plagues which we most justly have deserved,

and cause thy face still to shine upon this thy Church of England; exalt and advance still the horn of thine anointed servant; sustain the pillars thereof, thrust out labourers into the harvest; procure still and maintain the peace and wealth thereof, that we may praise thy goodness for many generations, through Jesus Christ our Lord.

Amen.

FINIS.

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Church of England.
Liturgy and ritual
Two forms of prayer of the time of Queen Elizabeth A2264

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